

ewer prepared for the solemnity,¹ we
who are wise
have accepted it

ŚUKTA XVII. (XXXI.)

The deity is INDRA ; the *Rishi* is AVASYU, of the
race of ATRT ;
the metre is *Trishtubh*.

1. INDRA, the possessor of opulence,
directs down-
wards the car over which, intended (to
receive sacri-
ficial) viands, he presides: he proceeds
unimpeded,
the first of the gods, driving (his enemies
before him),
as a herdsman drives the herds of cattle.

2. Hasten to us, lord of horses: be not
indifferent
to us: distributor of manifold wealth,
befriend us; for
there is nothing else that is better, INDRA,
than thou:
thou hast given wives to those who
were without
women.²

3. When the light (of the sun)
overpowers the
light (of the dawn) INDRA grants all (sorts
of) wealth
(to the worshipper): he has liberated the
milch-kine
from the interior of the obstructing
(mountain); he
dissipates the enveloping darkness with
light.

4. *Gharmaś-chit t apt ah pravrije ya dsid ayasmayak*: accord-
ing to the commentator, *ayas may a*, properly, made of iron,
is here, made of gold, *hiranyamaya, kalasa*, a ewer: *gharmaś-
chit* he explains *mahdvira iva*, that is, like the ewer, or vessel
so termed, containing a mixture of *Soma*, melted butter and
milk, perhaps put upon the fire, as by a text cited
in the note of
Sdyana on v. 7. of *Sukta XLin.yadgltra*
*ityatapāt tad ghar-
masya gkarmatwam iti sruti* j see also *Sukta*
xix. 1; *pravrije*
for the *pravargya* ceremony.

5. *Amendn-tchij-janwatas-chakartha*: *mend* is
here used in
the sense *oftri*, woman in general, andj'ant, as
usual, in that
of wife: the commentator explains it
*apagatastrikdntchu jdyd**
vata karoshi, thou makest sundry persons, from
whom women
are separated, possessed of wives.